

فلنعود الى شرح الموضوع ايضاً في سيرة ابينا انبا صموئيل. ونظهر فضائله واعترافه الذي اظهره للمسيح. ولما اخرج الجند من جبل شيهات واتوا به الى البرية. فابتدأ تلاميذه يشدوه من هنا وهنا حتى بلغوا الى المغارة في الجبل فادخلوا ابونا القديس اليها وكانوا

(١٥) يقولون الساعة يموت لانه لم يبق فيه نفس. وكانوا قلقين باكين اذ يقولوا اذا مات اين نجد اله اوشى نحفر به حتى نوارى جسده. وفي نصف الليل نزل الملاك الرب من السماء مثل لهيب نار ووقف بهم في المغارة. وان التلاميذ خافوا وصاروا كالاموات. حينئذ ملاك الرب مسك بيد القديس واقامه. وقال له لا تخف يا عبد الرب الحقيقي انا اكون معك. ولبس سائر جسده فشفى لوقته وتقوى. وقال له ملاك الرب قم وامض الى الفيوم واسكن في دير القلمون وكما اخذت اكليل الاعتراف في جبل شيهات هكذا تاخذ اكليل اخر في الفيوم. واكليل ثالث في كورة بعيدة. وبعد هذا تكون لك كرامة عظيمة ويدوم تذكارك الى

Let us now turn to a recital of events also in the life of our father Anba Samaw'īl and illustrate his virtue and confession, which made him visible to Christ<sup>53</sup>. The soldiers, having escorted him from the mountain of Shihāt, brought him to the desert. His disciples began to guide him along the way, until they reached a cave in the mountain and they took Abūnā Samaw'īl into it; they

(p. 15) were expecting him to die, because he was unconscious. They were trembling and weeping, saying, "If he dies, where shall we find for him a prayer with which to dig until we bury his body?" At midnight an Angel of the Lord descended from heaven like a burning flame. He stood with them in the cave. His disciples were afraid and became like corpses, when the Angel of the Lord took him by the hand and raised up the saint. He said to him, "Do not be afraid, true servant of the Lord. I am with you". He touched his whole body and he was healed and immediately he regained his strength. The Angel of the Lord said to him, "Rise and go to the Fayyūm and live in Deir el Qalamūn. Just as you have earned a crown of confession in the mountain of Shihāt, so also you will earn another crown in the Fayyūm, and a third crown in a far

stands. In my edition (p. 122 n. 57) I suggested that it might be a corruption of θαυμασιος, "admirable" used ironically. The Arabic is also an attempt to make sense of it, apparently with reference to Theodosius the Monophysite Patriarch of Alexandria who was banished from the city in 536 and took refuge in Constantinople, where he obtained the support of the Empress Theodora and was elected Patriarch of Constantinople. The Ethiopic version omits the term, which seems to argue against the modern Arabic version being a translation of the Ethiopic.

<sup>53</sup> This "editorial" comment is absent from the Ethiopic version.

الابد هذا ما قاله له الملاك واختفى عنه. وانبا صموئيل اسرع وايقظ تلاميذه انبا يعقوب وانبا استفانوس واخى انا الحقير سلامون وسلفونيوس

(١٦) وهكذا توجهوا الى بلاد الفيوم وهم يزعمون قائلين خلصت انفسنا مثل العصفور من الفخ. الفخ انكسروا ونحن نجونا. معونتنا من قبل الرب خالق السما والارض فوصلوا الى جبل الشربة الذي لا بونا انطونيوس بارض الفيوم المعروف بالنقلون وسكنوا هناك وكان انبا صموئيل واولاده لا يفتروا من الصلوات المتواترة والابصلمودية وشغل ايديهم والتفرد والمحبة لسائر من يرد اليهم . . . والرهبان الذين فى جبل النقلون لما راوا نسكيات انبا صموئيل ورهبانه شكروا الله قائلين لقد ارسل الله الينا معزى يعاينا بعد ابينا انطونيوس. وكانوا يتعجبون لموهية الشفا التى اعطاها له الرب. فلما شاع ذكر فضائله كانوا اهل مدينة الفيوم واهل

off country. After this you will acquire great honour and your memory will endure". This is what the Angel said to him and disappeared. Anba Samaw'il hastened to arouse his disciples Anba Ya'qūb and Anba Istafānūs<sup>54</sup> and the brother of me, the miserable one<sup>55</sup>, Salāmūn and Silfūnūs

(p. 16) And so they turned towards the towns of the Fayyūm, singing, "Our life is saved like the sparrows from the snare. The snare has broken, and we are saved. Our help is before the Lord who created heaven and earth"<sup>56</sup>. They arrived at the mountain community which belongs to Abūnā Antūnūs<sup>57</sup> in the land of the Fayyūm, known as Naqlūn<sup>58</sup>. They dwelt there, and Anba Samaw'il and his children did not become remiss from successive prayers and psalms, manual labour, solitariness, and love for all who return to them<sup>59</sup>. The monks who were in Naqlūn, when they saw the asceticism of Anba Samaw'il and his monks, thanked God, saying, "God has sent us an encourager to encourage us to follow Anba Antūnūs". They were amazed at the gift of healing which the Lord had given him. When the fame of his virtue had spread, the people of the city

<sup>54</sup> Also in Ethiopic. Coptic: "Joseph".

<sup>55</sup> No equivalent phrase in the Coptic or Ethiopic. It is difficult to be certain what this means, but it appears to be a reference to Ishaq himself. I make the following tentative suggestion: since Ishaq has said in his opening statement (pp. 1-2) that the *Life* is based on eye-witness accounts which he has gathered together, this phrase might make him a contemporary of the disciples, if not of Samuel himself.

<sup>56</sup> Ps. 124,7-8.

<sup>57</sup> Not in Coptic or Ethiopic. For the association of Antony with Naqlūn cf. the article "Deir an-Naqlūn" in the *Coptic Encyclopedia* vol. III (New York, 1991).

<sup>58</sup> The Ethiopic treatment of the Naqlūn period is much abbreviated.

<sup>59</sup> Not in Coptic or Ethiopic.



الكرسى اجمع ياتوا اليه باملرصى على الاثيرة فيصلى على زيت ويدهنهم و فكانوا يراوا  
لاجل امانتهم فيه. فان الرب يظهر عجائبه فى قديسيه ويمجدهم

(١٧) كما قال من فمه الالهى انكم نور العالم. ولا تستطيع مدينة تخفى وهى  
موضوعة على جبل. ولا يوقد براج فيترك تحت مكيال لكن على منارة ليضى لكل من فى  
البيت. والقديس انبا صموئيل لما نظر الناس اتعبوه ولم يتركوه يكمل نسكه صنع له مغارة  
شرقى الجبل تحت قلعة. وهى بعيدة من الدير نحو ميل واحد مشى. ولم يترك احد من الناس  
يعرف به. فكان ينفردها طول الجمعة واذا كان البست والاحد ياتى الى الدير ليتناول من  
الاسرار المقدسة. وكان يجد مرضى كثيرين فى قلايته يطلبوا منه الشفاء وكان القديس يصلى  
على زيت ويدهنهم ساجم الثالوث المقدس فيعافون. وبعد سنة واحدة والقديس يصنع هذا

of Fayyūm and the people of the bishopric assembled and brought to him the blind and he prayed over some oil and he anointed them. They saw because of their faith in him. The Lord revealed his miracles in his saints, glorifying them<sup>60</sup>.

(p. 17) He said with his mouth, "My people, you are the light of world. A city is not hidden and disappears when it is placed on a mountain, nor does one ignite a lamp and leave it under a bushel, but on a lamp stand that it may shine upon everyone in the house"<sup>61</sup>. The holy Anba Samaw'īl, when he saw the people bothering him and not leaving him to fulfil his asceticism, made for himself a cave east of the mountain under a summit<sup>62</sup>, about a mile away from the monastery, and went off alone. But he let nobody know about it. He withdrew there for the week. When Saturday and Sunday came, he went to the monastery to partake of the holy sacraments. He found sick people assembled in his cell, asking him to heal them. The saint prayed over some oil and anointed them in the name of the Holy Trinity, and they were healed. After a year, while the saint was doing this, the Muquaqis came to the Fayyūm region, because he had been to the south to oppress the faithful and espe-

<sup>60</sup> Ethiopic has quotation from Jo. 3,21, which is not in Coptic or Arabic.

<sup>61</sup> Matt. 5,14. Coptic and Ethiopic read: "built on a mountain". For the variant reading cf. K.H. KUHN, "Some observations in the Coptic Gospel according to Thomas" *Le Muséon* 73 (1960), 319.

<sup>62</sup> Recent excavations at Naqlūn have uncovered these caves approximately a mile away from the monastery; cf. J. DOBROWOLSKI, "Naqlūn" *Nubica* 1-2 (1990): 161-70. Distance not recorded in Coptic.

طلع المقوقس الى بلاد الفيوم. لانه كان قد صعد الى بلاد الصعيد يضطهد المؤمنين وبخاصة الاديرة. وكان يطلب الانبا بنيامين رئيس الاساقفة فاذا وجد رهبان دير يضرب حوطه عليهم حتى يشاركوه

(١٨) فى القديس و يتباركون منه. فلما وصل الى بلاد الفيوم لاقاه انبا بقطر اسقف الفيوم بفنطرة عظيمة وفرح به وادخله المدينة وبشر سالطومس المناق من قبل اوامر تيطيانوس ملك الروم. ورتب جميع كورة مصر ليشتركوا فى الطوموس والشعب الارثوذكسى لما راي ان المقوقس يريد ان يظلمهم مضى كل واحد منهم الى موضعه وتركوه وحده. فلما نظر المقوقس هروب اهل مدينة الفيوم عنه غضب وقال انا اقوم وامضى الى الاديرة التى فى برارى الفيوم لانها كانت نحو مائة وسعين دير محيطين بكرسى الفيوم. واجعلهم يكتبوا فى هذا الطوموس

cially the monasteries. He was looking for Anba Banīāmīn the Archbishop. When he found monks in the monastery, he beat them until they came to communicate with him

(p. 18) in the sacraments and to be blessed by him. When he reached the Fayyūm, he was met by Anba Buqtur<sup>63</sup> the bishop of the Fayyūm in great pomp, who celebrated his arrival and received him in the city. He published the lying Tome on the orders of Tītānūs<sup>64</sup>, the Byzantine King. He ordered the whole country of Egypt to accept the teaching of the Tome. The orthodox, when they saw that the Muqauqis wanted to oppress them, each one went away to his place and left him alone. When the Muqauqis saw the exit of the people of the city of Fayyūm, he became angry and said, "I shall arise and go to the monasteries in the desert of the Fayyūm". Now there were almost 170 monasteries<sup>65</sup> attached to the bishopric of the Fayyūm. "I shall make them subscribe to this Tome and I shall meet them<sup>66</sup>, because after them the whole population will sign, without exception". He went straightaway to the monasteries. He entered to reply to them<sup>67</sup> that they should communicate with him and that the episcopal sees should be blessed by him. When the holy

<sup>63</sup> In Coptic, but not Ethiopic.

<sup>64</sup> The emperor of the time was Heraclius, but the Coptic text refers anachronistically to Justinian. The Arabic is presumably to be understood as a miscopying of the latter.

<sup>65</sup> No figure in Coptic or Ethiopic.

<sup>66</sup> Coptic: "I shall make the monasteries submit and the monks first subscribe..."

<sup>67</sup> The verb as it stands means "prevent", which is the exact opposite of what one would expect. The translation proposed assumes a reading *yuraddu 'alaihuni*.



وانا التقى بهم لانه بعدهم يكتب جميع الشعب بلا مراده. وانه مضى من ساعته للاديرة. فكان اذا دخل يردعهم ليشاركوه ويتباركوا منه كرئيس اساقفة .: حينئذ المقديس انبا صموئيل لما رأى الهلاك الكائن من قبل المقوقس المنافق. اسرع وجمع الرهبان بجبل النقلون

(١٩) وكانوا اكثر من الف راهب. وتكلم معهم بكلام الله قائلاً يا اولادى اخرجوا من هذا الموضع وتغيّبوا امتز قليلا من وجه هذا المنافق لئلا ياتى ويجركم ويكلفكم لشركته النجسة. وانا اؤمن بعد قليل ان الله يزيل ايامه ينتقم منه وتعودوا الى مواضعكم بفرح عظيم. وانهم فرحوا بهذا القول وقالوا اننا مستعدين ان نطيعك الى الموت. عند ذلك صلى عليهم وقبلهم وودعهم. وهم خرجوا من جبل النقلون وتفرقوا فى المغاير وشقوق الارض والمقديس انبا صموئيل خرج هو واولاده واختفى ولما كانت عشية ذلك اليوم واذا بثلاثة من الجند اتوا الى الدير ليعدوا الطريق للمقوقس. فلم يجدوا فى الدير احدا الا قيم الكنيسة. فاخذوه وجاؤه به

Anba Samawīl saw the destruction being caused by the deceitful Muqauqis, he hastened to assemble the monks in the mountain of Naqlūn.

(p. 19) And they were more than a thousand monks<sup>68</sup>. He spoke with them in the word of God, saying, "My children, leave this place and stay away for a short while from the face of this deceitful one, so that he does not come, dragging you and oppressing you to accept the impurity. I believe that God will soon put an end to his days and take vengeance upon him and that you will return to your places in great joy". They rejoiced at these words and they said, "We are ready to follow you to death". At this he prayed over them, embraced them and left them. They went forth from the mountain of Naqlūn and hid in the caves and crevices in the earth. Anba Samawīl went forth with his children and disappeared.

When evening came on that day<sup>69</sup>, three soldiers came to the monastery in order to prepare the way for the Muqauqis. When they did not find anyone in the monastery except the custodian of the church, they took him and brought him to the Muqauqis; they found him (the Muqauqis) coming down by the Antūny<sup>70</sup> canal and told him what had happened. The Muqauqis said to the custodian, "Tell me the reason for

<sup>68</sup> Coptic: 200 lay brothers and 120 monks. No figure in Ethiopic.

<sup>69</sup> In Coptic it is morning.

<sup>70</sup> ⲉϣⲛⲉ "canal". Origin of mod. *Illahūn*.

الى المقوقس فوجدوه نازلاً على بحرانتونى فاخبروه بما كان. فقال المقوقس للقيم. اخبرنى كيف كان سبب هروبهم. فقال لست اعلم وانه امر بضربه

(٢٠) حتى يجرى دمه. ولما ضربه ضرباً مؤلماً قال انا اخبركم. فابتدأ القيم يقول له ان صموئيل الذى من شيهات يقول انك لست كاهن بل شيطان ارسلت لهذا البلد لتعذب القديسين. وقال لهم ايضاً انك يهودى وليس لك الله. ولا يجوز لاحد يشترك معك مثل بطريك. فلما سمع منه لعن القيم والدير وبيعته ورهبانه. وانه رجع الى خلفه ولم يعود الى هناك مرة اخرى. فرجعوا الرهبان الى مساكنهم والمقوقس مسك الحقد فى قلبه على صموئيل حتى عرف موضعه فارسل غلماناً اتوا به اليه وهو مكتوف اليدين مقيد بالحديد وفى عنقه طوق حديد ايضاً. فلما نظره ذلك المنافق امر بضربه حتى جرى دمه. وبعد ذلك قال له انت صموئيل المقاوم. من الذى كرزك قمص على هذا الدير. وتعلم الرهبان يحيدوا عن امانتى. فقال له جيد ان اطيع الله ورئيس اساقفته بنيامين افضل منك. ومن امانتك المردولة

their departure". He said, "I do not know". And he ordered him to be beaten

(p. 20) until his blood flowed. When they had given him a sound beating, he said, "I shall tell you". And the custodian began to tell him, "Samaw'īl of Shīhāt<sup>71</sup> said that you were not a holy man, but the Devil sent you to this region to deceive the saints. He also said to them that you were a godless Jew, with whom nobody should communicate as Patriarch". When he heard this, the Muqauqis cursed the custodian, the monastery, its church and its monks. He went back and has not been here again since. The monks returned to their cells, and the Muqauqis became angry in his heart against Samaw'īl, so that he wanted to know where he was hiding, and he sent out his servants. They brought Samaw'īl to him, his hands bound in chains and also on his neck an iron collar. When the deceitful one saw this, he ordered them to beat him until his blood flowed. Afterwards he said to him, "Are you Samaw'īl the antagonist<sup>72</sup>. Who consecrated you hegumen of this monastery, you telling the monks to turn away from my faith". He said to the Muqauqis, "It is good that I obey God and the Archbishop Banīāmīn is preferable to you and your vile

<sup>71</sup> The Coptic reads "the ascete", and one wonders if πασκιτης has been understood as something to do with Scetis. The Ethiopic has no corresponding phrase.

<sup>72</sup> Coptic: "iniquitous ascete"; Ethiopic: "adversary".



(٢١) الشيطانية. وللوقت امر الجند ان يضربوه على فاه وقال له يا صموئيل. اين فضيلة النسك التى بقولها عنك وانا اعذبك حتى تتكلم جيداً من اجل انك لم تستح منى وانا بطريك اجابه انبا صموئيل وقال له الشيطان كان رثس طغمت السمايين. ولما خالف سقط تحت ارجلنا. وانت ايها الخلقدونى الملعون مصحوب مع اسليس وجنده ولما سمع منه المقوقس هذا اشار للجند ان يضربوه للموت واراد ان يقتل القديس لكن اراخنة مدينة الفيوم خلصوه منه. وانه امر بنفيه من الجبل. وقال هذا لا يشترك معنا. فانه رذل امانتنا. وقال له متى رايتك فى هذا الجبل انت تموت. ولما كان القديس فى ضعف كثير من العذاب الذى خلء به. واذا ملاك الرب ظهر له وقال له قم وامض الى النواحي دغناس اسكن هناك انت وتلاميذك وهكذا قام وخرج من جبل النقولون. ومضى هو وتلاميذه يرتل

(٢٢) قائلاً يا الهى انت البور قدوس هو الرس. من هو الاله الهى هو الرب. ومن هو الله الا الهنا الله الذى شددنى بالقوة. جعل طريقى بغير عيب. وقال لتلاميذه جيد ما قيل

(p. 21) diabolical faith". He then ordered the soldiers to beat him on his mouth. He said to him, "Samaw'īl, where is the virtue of asceticism which they tell about you? I shall punish you until you speak well, because you have no shame before me, though I am Patriarch". Samaw'īl answered him and said, "The Devil was the leader of the heavenly troops<sup>73</sup>. When he disobeyed, he fell under our feet, (and so will) you, accursed Chalcedonian, accompanied by the Devil and his soldiers". When the Muqauqis heard this from him, he signalled to the soldiers to beat him to death. He wanted to kill the saint, but the magistrates<sup>74</sup> of the city of Fayyūm rescued him from the Muqauqis. He ordered them to expel him from the mountain. He said, "This one will not take communion with us, for he has rejected our faith". He said to him, "If I see you on this mountain, you will die". The saint was in much pain from the punishment which had been inflicted on him, when the Angel of the Lord appeared to him and said to him, "Arise and go to the district of Daghinās. Dwell there, you and your disciples". And so he arose and left the mountain of Naqlūn. He and his disciples went. He recited,

(p. 22) saying, "Divine One, You are the wall. Most holy is the Lord. Who is Divine God? He is the Lord. Who is God, except our God, God who has made me strong with strength and made my way to be without

<sup>73</sup> ταγμα.

<sup>74</sup> αρχων.

فى الانجيل اذا ضاقت بكم مدينة انتقلوا الى اخرى. الحق اقول لكم انكم لا تكملوا مدن اسرائيل حتى ياتى ابن البشر. وقال ايضاً جيد هو التعب فى هذا الموضوع من مكان الى مكان افضل من مشاركة هؤلاء الانجاس الذين حادوا عن الامانة. فلما سكنوا جبل دغناس كانوا ملازمين النسك الكثير وعمل ايديهم. وكان انبا صموئيل يقول يا اولادى ان الصوم والصلاة هم غناء الراهب. الصوم والصلاة سلاح يساعد قدام الملائكة. الصوم والصلاة هما خلاص النفس ويطردوا الشياطين كقول الرب ان هذا الجنس لا يخرج الا بالصوم والصلاة. من اجل الصوم والصلاة تكلم موسى مع الله. من اجل

(٢٣) الصوم والصلاة مشى ايليا واليشع على الأردن بالصوم والصلاة فسر دانيال الرؤيا وسد الله عنه افواه الاسودة الضارية. بالصوم والصلاة خلص سولس الرسول ومضى الى

shame"<sup>75</sup>. He said to his disciples, "It is good what is said in the Gospel, 'If one city oppresses you, move to another'. Right I say to you, that you will not be complete, cities of Israel, until the son of man comes"<sup>76</sup>. He also said, "Good is the trouble in this matter"<sup>77</sup>. <Going> from place to place is better than communicating with these defiled ones who have turned aside from belief in Him"<sup>78</sup>. When they had settled on the mountain of Daghinās, they gave themselves to much asceticism and physical labour. Anba Samaw'īl would say, "My children, fasting and prayer are the wealth of monks"<sup>79</sup>. Fasting and prayer are a weapon which helps in the face of the Angels<sup>80</sup>. Fasting and prayer are purifiers of the soul, which repel the Devil, as the Lord says, "This kind (the Devil) does not go except through fasting and prayers"<sup>81</sup>. Through fasting and prayer Mūsā spoke with God. Through

(p. 23) fasting and prayer Ilia and Isha' walked on the Jordan<sup>82</sup>. In fasting and prayer Daniel interpreted the vision and God averted from him the jaws of the voracious lions<sup>83</sup>. With fasting and prayer Paul the

<sup>75</sup> A free adaptation of Psalm 18,29 and 32.

<sup>76</sup> Mat. 10,23. In Ethiopic, but not in Coptic.

<sup>77</sup> Not in Coptic. Not particularly close to the Ethiopic, which reads: "Para mim e melhor perder a minha vida com dores neste mundo".

<sup>78</sup> Not in Coptic.

<sup>79</sup> The Arabic version of this litany is closer to the Ethiopic than the Coptic.

<sup>80</sup> Coptic: "... the perfume of the angels". The Arabic seems to bear some resemblance to the Ethiopic: "... os utensilios de campo d'aquelle que caminha deante dos anjos".

<sup>81</sup> Mat. 12,24. In Ethiopic, but not in Coptic.

<sup>82</sup> II Kgs 2,8.

<sup>83</sup> Not in Coptic or Ethiopic.



رومية. بغير الصوم والصلاة لا يغلب الراهب من جميع القتالات. وكما ظهر الله لابونا ابراهيم وهو ساكن بين النهرين بسورية. وقال له اخرج من ارضك ومن بنى جنسك... هو الرب الذى ظهر لانبيا صموئيل فى جبل دغناس وقال له اخرج من هذا الموضع وابق تلاميذك فيه وتعال الى الموضع الذى اريك فى اعلا الجبل. وانبيا صموئيل اسرع الى سماع كلمة الرس القدوس. وانه ابتدا ورتب تلاميذه وقال لهم انا امضى عنكم. واغيب عنكم ايام قلائل. فاسكنوا انتم فى هذا الجبل وتعبدوا الله بخشية وانتظرونى فى البصخة المقدسة. وانا اتيكم ان اراد الاله. وهكذا صلى معهم وخرج من عندهم والقديس لما خرج لم يعرف اين يمشى مثل ابونا ابراهيم

(٢٤) لكنه كان يعلم ان الله يطاع فى كل شئ. والقديس لم ينظر شيئا من البدء بل تقدم ودخل فى الجبل لابس درع الايمان ويده سيف الروح. وعلى راسه جوده الخلاص. وكان يرتل ويقول اللهم عرفنى الطريق التى اسلكها. فاليك رفعت نفسى. ولتهدىنى روحك

Apostle was saved and went to the Romans<sup>84</sup>. Without fasting and prayer the monk does not conquer all the things that kill". As God appeared to our father Ibrahim when he was living in between the two rivers in Syria and said to him, "Go forth from your land and your family", it was the Lord who appeared to Anba Samaw'īl on the mountain of Daghinās and said to him, "Go forth from this place and leave your disciples here and go up to the place which I shall show you on the uppermost mountain". Anba Samaw'īl hastened to obey the word of the Most Holy Lord. He started to prepare his disciples and said to them, "I am leaving you and going away from you for a few days. You are to remain on this mountain and serve God in fear. Expect me at Easter, God willing". Thus he prayed with them and went forth from among them<sup>85</sup>. The saint, when he went forth, did not know where he was going, like Ibrahim.

(p. 24) But he knew that God was compliant in all things. The saint did not see anything from the beginning, but went forth and entered the mountain. He put on the armour of faith and in his hand the sword of the spirit and on his head the helmet of purity<sup>86</sup> He recited, saying, "O God,

<sup>84</sup> Acts 27.

<sup>85</sup> Coptic specifies the date: 16th Mesore, the Assumption of the BVM.

<sup>86</sup> Ephesians 6,16. Also used in the rite of monastic investiture cf. B. EVETTS, "Rite de la prise d'habit monacale" *Revue de l'Orient Chrétien* 11 (1906): 60-93.

القدوس للاستقامة. ونورك وبرك هما يرشداني الى جبل قديسك. والى مساكنك المستعدة. وهكذا اطلع الى الغرب فابصر وادى فيه نخل كثير وبيعة لطيفة. فوقف وصلى هكذا قائلاً ايها الرب الاله ضابط الكل الساكن في النور الذي لا تقترب اليه. اسمع طلبتي ولتدخل امامك صلاتي. انت الذي ظهرت لابراهيم وهو تحت شجرة البلوط وبشرته ساسحق الذي احبته وايضا ابونا يعقوب لما مضى الى الجزيرة الوسطى فقلت له لا تدع من هذا الوقت يعقوب بل اسرئيل. والبار فرح بهذا الكلام وقال حقاً لقد رايت الله وجها لوجه وخلصت نفسي. وايضا ظهرت لموسى النبي وهو قائماً

(٢٥) في جبل حوريب وتكلمت معه في العليقة قائلاً اخلع الحذاء من رجليك فان الارض التي انت قائماً فيها مقدسة. فاسمع الان يا الله صلاتي وارشدني لما يرضيك. وفيما هو يتكلم واذا صوت يقول له صموئيل قد سمعت صلاتك تعزى ولا تخف انا اكون معك

teach me the road which I shall follow. To you I have raised my soul. Let your holy spirit guide me to uprightness. Your light and your righteousness will guide me to your holy mountain and to your dwelling places which are prepared"<sup>87</sup>. And so he went up to the west and saw a valley with many date palms and a small church<sup>88</sup>. He stood and prayed thus, saying, "Lord God, Who commands all those who live in the light, Whom we cannot approach. Listen to my prayer and let it enter before you"<sup>89</sup>. You are the one who appeared to Ibrahim, when he was under the oak tree<sup>90</sup> and told him about Ishaq whom you granted. And also our father Ya'qūb, when he went to the central island and you said to him, "You will no longer be called Ya'qūb, but Isra'īl"<sup>91</sup>. The pious one rejoiced in this word and he said, "Truly I have seen God face to face. You have purified my soul. Also you appeared to Mūsā the Prophet, when he was

(p. 25) on Mount Hūrīb. and spoke with him in the Burning Bush, saying, 'Remove the shoes from your feet, for the earth on which you are standing is sacred'. God, just hear my prayer. Guide me as you will". While he was speaking, a voice said, to him, "Samaw'īl, I have heard your prayer. Be strong and do not be afraid. I am with you. I will give

<sup>87</sup> Free adaption of Ps. 24,1 and 42,3. In Ethiopic, but not in Coptic.

<sup>88</sup> In Ethiopic, but not in Coptic.

<sup>89</sup> In Ethiopic, but not in Coptic. Ps. 140,3.

<sup>90</sup> Gen. 18,1.

<sup>91</sup> Gen. 32,29.



واعطيك هذه الارض ميراثا لك ولزرك من بعدك مجدا لاسمى وهكذا غاب عنه الصوت. حينئذ ثبت قلبه ومشى وهو يرتل قائلاً مسكت يدي اليمنى وبمشورتك اهديني. قلبي اللهم لك بمجد. وفيما هو يقول هذا واذا ملاك الرب ظهر له بمجد عظيم. والقديس لما نظره خاف وسقط على وجهه. فاقامه الملاك وقال له قم ولا تخف يا عبد الله الرب يكون معك. وهذه الارض الرب يورثها لك الى الابد. فانك نزكت الزواج والاولاد الجسدانيين. فالرب يعطيك هاهنا بنين روحانيين. وينعم الرب عليك بشيوخ صديقين واساقفة ارثوذكسين في هذا الجبل. ثم ادخله الملاك

(٢٦) الى الكنيسة. وقال له بالرب اغلب وتعزى الرب معك. واختفى عنه. والشيخ كان يركع في البيعة ويصلى ويقول ادخل الى مساكنك واسجد في الموضع الذي فيه وقفت قدماك المقدسة. وانه وجد البيعة قد تغطت بالرمل لانها كانت منذ امزن طويل لم يدخلها احد.

you this earth as an inheritance for you and your seed after you who bless my name". And thus the voice left him. His heart was encouraged and he went singing. "You have taken my right hand and with your counsel you have guided me. By God, my heart is yours. It is glorious". As he was saying this, an Angel of the Lord appeared to him in great glory. When the saint saw him, he was afraid and fell on his face. The Angel raised him up and said to him, "Arise and do not be afraid, servant of God. The Lord is with you. The Lord has made this land over to you and your heirs, for you have renounced marriage and children of the body<sup>92</sup>. The Lord has given you instead spiritual children. The Lord has blessed you with faithful elders and orthodox bishops on this mountain". The Angel then took him

(p. 26) into the church and said to him, "In the Lord be victorious and strong. The Lord is with you". And he disappeared from him. The old man knelt down in the church and prayed, saying, "I enter into your dwelling place and I kneel down in the place in which Your Holy feet have stood"<sup>93</sup>. He found the church already covered in sand, because for a long time nobody had entered it.

<sup>92</sup> Corresponds to *κατα σαρξ*.

<sup>93</sup> Coptic: "I shall go into Your House and worship Your Holy Temple". Ethiopic: "Mas eu pela grandeza da tua misericordia entrarei na tua casa; e prostrar-me-hei na sala do tuo santuario, temendo-te".